

ETHNOLOGY OF EASTERN  
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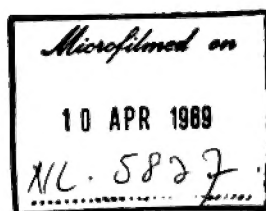
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## THE ETHNOLOGY OF EASTERN ASIA.

BY

J. R. LOGAN.

### GENERAL REVIEW.

**SECT. 1.** *Introductory remarks on the ethnological importance of the races and languages of E. Asia, the isolation of the tonic group, and its relation to the Tartaric and other harmonic languages.*

THE ethnology of the Indian Archipelago and the more eastern parts of Asianesia has, on most sides, a double aspect, one of an African and the other of an Asiatic character. These, however, are frequently so blended that it is difficult to say which traits belong to the one and which to the other. Again, African and Asiatic ethnology have much in common, and they must have approximated more closely in archaic times, when all the races of the old world were nearer the same level of barbarity than they have been in historical times. In forming any estimate of the proportion between the ethnic traits in which the Asiatic immigrants into Indonesia agreed with the more ancient Indo-African occupants and those in which they differed, it is obvious that there are many sources of error if we confine our view to Asianesia itself. For several thousands of years negro and non-negro lines have run parallel to each other from the Andamans and Nicobars to Polynesia on the one side, and to Formosa and probably even to Japan on the other. In some regions the negro element prevails and in others the Indo-African. Here the one race are the exclusive occupants and there the other. In one island we see the two races living in proximity and independence; in another the negroes are wild wanderers in the forests; in a third they have ceased to exist as a separate people, and left no other physical trace of their presence save in the partially negro character which the Polynesian or Indonesian community has acquired. Even in Australia the Malayu-Polynesian element is strong, and there can be no doubt that it has penetrated into every part of Papuanesia. We must therefore go beyond Asianesia to find the African and Asiatic elements in a state of purity. We must seize the distinctive features of the two developments in their native regions, and furnished with this knowledge, we may tread with more certainty the labyrinth of Asianesian ethnology.

We shall begin with Eastern Asia, not only because the Asiatic races of the islands are the most developed, predominant and interesting, but because this course will enable us at once to investigate a most important problem in ethnology, a solution of which is not merely necessary for our Asianesian researches, but is greatly desired by ethnologists for the general progress of the science. It is well known that a large group of languages exist in S. E. Asia

which are distinguished by their tones, their monosyllabic character, and their consequent want of that power of phonetic composition and flexion which pervades European languages, and without which they would, with our ideologic notions and habits, cease to be languages, and become mere catalogues of words incapable of being formed into intelligent speech. The apparent isolation of this group excites attention not less than its singular character, and we are especially struck by finding that its peculiarities abruptly stop with the shores of the continent. The soft, highly vocalic, harmonic and consequently dissyllabic character which distinguishes the Malayu-Polynesian languages, becomes a phenomenon of extreme interest when we thus find that it presents a complete contrast to the adjacent languages of S. E. Asia, with the exception of those of the Malay Peninsula. In the great circuit from Sumatra to the Liu-kiu islands, the continental languages are throughout monosyllabic and strongly intonated. When we pass to the islands lying in front of them this character is entirely lost and another kind of uniformity takes place. But when we extend our observations beyond this circuit to the north-east and north-west, we find that the peculiar phonetic character of the insular languages spreads at both ends into the continent, meets in the interior behind the monosyllabic region, occupies the greater part of middle and northern Asia, and may be followed into Europe, Africa and America. The tonic thus form a compact group entirely surrounded by harmonic languages.

The physical facts present a somewhat different result. The tribes of the tonic languages are not physiologically separated from the surrounding tribes of the harmonic languages, but the range of the latter languages is far beyond that of the physical type of east and north Asia. Viewing the Tibeto-Chinese region as a centre we find that varieties of this type may be traced throughout its prolongation in a south eastern direction in the great Archipelago extending from the Bay of Bengal and the China Sea to the Marquesas islands and New Zealand, including the whole of the Indian Archipelago and Polynesia, while to the east a great portion of the north Pacific Ocean is occupied by tribes of the same type. It is continued on the north east by the races of the Peninsula of Koria and the chain of islands, including the Japanese group, stretching from the China Sea to Kamchatka. In America the prevailing type is the same variety of the Turanian that is found in New Zealand, China, Japan and N. E. Asia. In the latter continent the great Tangusian band runs up to the sea of Okhotsk and then sweeps westward to the Yenesei river. On the north, Mongolian races occupy a great tract behind China, and these are succeeded to the west by the Turkish races who have extended themselves to the eastern margin of the Mediterranean. The other tribes in the N. E. and N. of Asia are physically allied to the Tartarian family. On the east, the Tibetans and the abori-

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ginal races of eastern India complete the circuit of the Turanian nations, who thus appear to occupy the whole of Asia with the exception of the tracts occupied by African and quasi-African tribes, and a comparatively small region in the south west including Persia and Arabia, and, in later times, India. The allied Finnish and Hungarian races give them a still greater diffusion to the west. The physical evidences of a community of origin for the monosyllabic races and the Tartarian, Tibeto-Indian and lank-haired Asianesian races, are exceedingly strong, and almost conclusive of themselves.

The enquiry thus arises whether there are any natural phonetic laws which can explain the seeming contradiction between the linguistic and the physical facts. Is the apparent complete phonetical insulation of the Burmah-Chinese languages capable of being broken down, or have some languages always been tonic and others always harmonic? Can any natural causes be discovered adequate to explain the passage of the harmonic and essentially dissyllabic into the monosyllabic languages, or the latter into the former? If so, has the transmutation of the one genus into the other, taken place all round the existing monosyllabic circle, or only at one or more particular points? Was the monosyllabic region at one time of greater extent, and did the phonetic change occur at different points in it and beyond the present tonic boundaries? These are enquiries of the greatest ethnological importance, and demanding an amount of observation far beyond what we at present possess. Without seeking here to decide which is the more ancient form, I believe that the passage of the tonic into the harmonic is a natural one, while I am not aware of any law that will admit of the conversion of a polysyllabic into a monosyllabic language. The probability seems to be that the primitive Turanian language was mainly monosyllabic, and that the tribe who spoke it occupied some part of the eastern region of the Asiatic mountain land. Since all the existing monosyllabic races are placed in countries watered by great rivers that descend from the same district in this region, we may further believe that the seat of the tribe was at one time in some of the vallies of eastern Tibet. The preservation of the ancient phonetical character by their descendants along all these rivers, and its loss on all other sides, must be connected with the physical geography of the region. Wandering to the south and east along the great vallies of these rivers, regions would soon be reached far more favoured by nature than the cold and sterile home of the primitive families. Here population would rapidly increase, large communities be formed, civilization arise, and language take a fixed form. Meanwhile upon the families diverging to the north and west the nomadic habit would be impressed by the nature of the land in those directions,—no great fixed communities would arise,—and each family and tribe, wandering and insulated, would be left to the un-

checked operation of those natural laws which destroy monosyllableness. The latter character would nowhere be preserved save where fixed communities had grown up in an early epoch. But since that era a great succession of changes must have taken place. As civilisation advanced in Mid-Asia, and the means of rapid locomotion were acquired, isolation would cease. The expansion of strong tribes would no longer be necessarily a self division and a growth of new nations. Dominant races would arise in every region adjoining the great highways. There must then have ensued a great series of movements and displacements, tending not merely to disturb, but in many regions to obliterate, the primary distribution of nations. But as continuous floods or streams of foreign peoples have never been poured into middle Asia, its revolutions, even when incited by foreign causes, have led to no change in the fundamental ethnic character of the region. Even foreign governments and foreign religions have rather taken a native character than imposed their own.

The Turanian languages, as we shall find, although sufficiently distinguished from the monosyllabic group of S. E. and the inflectional family of S. W. Asia, present very considerable variations in their phonetic and ideologic character. It is evident that the present Tartarian races have not been the immediate progenitors of most of the more remote members of the family. The races of America and N. E. Asia, although physically most closely connected with the Chinese and some of the other nations of E. Asia, possess a linguistic development that allies them also to the races of S. W. Asia and Africa, and to the single European remnant of a similar development still found in Spain. Much of the advance of the Tartarian nations in all directions is historical. Before their expansion began, the ethnology of middle and northern Asia probably presented a linguistic development with traits more akin to those of the Africo-Semitic, Euskarian and Celtic on the one side and the American on the other. But although, in tracing the ethnic history of the Turanian development, the Tartarian nations may be found to occupy a different place in more ancient times, and the connection of some of the groups to the east and west be proved to be independent of them, their proximity to the monosyllabic family and their greater approach to it, linguistically, must always make them a most essential element in the investigation of the development of the languages of the Turanian races.

In enormous geographical extension and in amount of population, the Turanian family is the greatest on the globe. If philology can connect the various branches as closely as physiology has done, and thus demonstrate the reality of its unity, it will render one of the greatest services to ethnology. But the very hypothesis of so wide a dispersion of one tribe necessarily implies a vast lapse of time. If the Laplanders, the Tanguisians, the Eastern Indians, the New Zealanders, and the American aborigines, are all the des-



cendants of one Asiatic tribe we must ascend through thousands of years to the point of time at which they were united in that tribe; and a complete separation of the diverging emigrants during periods so great and in regions so different in every physical characteristic, that animal and vegetable life have no resemblance, must prepare us for an almost total obliteration of the primitive vocabulary. If anything of the ancient language has been preserved we must rather expect to find it in the mental and phonetic tendencies and habits which produced that ancient language itself. The linguistic faculty of each tribe will retain the direction which it received in the bosom of the original community, and continue to work in a manner analogous to that in which it produced the primitive language. But there will be little identity in actual words, and even in phonology and structure there will be much diversity. The proof of common descent will depend on the accumulation of ethnic facts of all kinds, and a great departure by a particular language in any direction will not militate against the conclusiveness of the entire body of the evidence. It is to be anticipated that particular languages may be selected which will exhibit striking differences, and which, if considered by themselves, it will be difficult or impossible to refer to a common origin. But it may also be anticipated that other languages of the family will enable us to discover the natural laws by which these diversities have been occasioned, and thus lead to a reconciliation of both with the mother tongue and with each other. The general comparison which we intend to make, as accessory to the more immediate purpose of this paper, will prepare the way for the establishment of some of these laws, and, if it have no other result, will, we hope, at least help to awaken more general attention in this part of the Turanian region to the high ethnological importance of accurate observations of languages.\*

In our 2nd introductory essay we expressed our conviction that phonetic comparisons were of more value than merely structural,

\* The materials that have been accumulated for a full linguistic review are meagre. Many languages of the Indian Archipelago and the adjacent regions have not been described at all. The amount of information which we possess of the others varies extremely. Not one has been thoroughly analyzed. The same remarks apply to the Continental languages. In America, Eastern Asia and Africa there are hundreds of languages of which we have hardly any knowledge or are entirely ignorant. With few exceptions the grammars and structural notices of those that have been most fully investigated are empirical or merely formal. Their method is not merely extremely narrow but in most cases is positively false. Instead of viewing each language as a great and complex natural phenomenon, and seeking to penetrate into the laws of its phonetic and ideologic organism by a scientific observation of the facts of all kinds through which these laws are manifested, each writer has come to the task predetermined to discover a repetition of European grammatical forms and nothing else. All we can do therefore for the present is to select a few of the principal tongues in each region, notice their leading characteristics so far as these have been ascertained, compare them with the other known languages of the region, and inquire how far the facts thus brought together prove or suggest alliances leading to a knowledge of the ethnological place of the different East Asian and Asian languages.

and said that in the Indonesian languages everything beyond the mere surface resolved itself into their phonology. Such comparisons demand a far greater amount of knowledge, labour and critical skill than grammatical ones. We propose therefore to reserve them to the last and until we have made further observations on the causes and varieties of phonetic developments and changes. In the notes we shall incidentally notice the more obvious phonetic affinities which present themselves in examining the ideology, postponing a full consideration of these affinities till we take up the phonology as a whole.\*

\* The interest that attaches to the present enquiry, and the necessity of going fully into the linguistic evidence in particular, may be gathered from the following remarks by Prichard and Bunsen :—

"Nor do we undertake to answer the question whether that wreck of the primitive language, that great monument of inorganic structure, the *Chinese*, can be linked by any scientific method to the other families of human speech, and be thus, directly or indirectly, connected with the great tripartite civilizing family of mankind. But we add, there is no scientific proof that it cannot. Chinese philology, from a general point of view, is in its infancy.

"The study of the Tibetan or Bhotiya language, and that of the Burmese, would probably offer the nearest link between the Chinese and the more recent formations; but even the comparison with Sanscrit roots will not be without results.

"It would be presumptuous to anticipate the issue of such well-prepared and sifted comparisons; but we have no hesitation in saying, that we incline to believe it will be in favour of the existence of a primitive connexion. There is a gap between that formation and all others; and that gap corresponds probably to that caused in the general development of the human race by great destructive floods, which separate the history of our race from its primordial origins. In this sense the Chinese may be called the monument of antediluvian speech. Indeed the first emigration from the cradle of mankind is said in Genesis to have gone eastward.

"But whatever be the result, there is only one method of arriving at it, and that is a combination of accurate philological observation and analysis with philosophical principles, and with the collateral researches of history and of physiology. It is only by such a combination of researches that we can hope to fix definitively the place of the Chinese language in the general history of human speech, and to pronounce with historical certainty on the great questions connected with that problem. The difficulties are immense; but greater ones have been overcome in the last thirty years, and we believe that our method of distinguishing between primary and secondary formation, and of determining the succession of the phenomena of development, and thus of languages, will not be found entirely useless in the pursuit of those ulterior researches."—*Bunsen (Address to the British Association.)*

"I shall endeavour briefly to describe the principal tribes of men as I find them distinguished by historical evidence, and by that of the most authentic records, namely, by their languages, which, of all peculiar endowments, seem to be the most permanently retained, and can be shewn in many cases to have survived even very considerable changes in physical and moral characters. Glottology, or the history of languages, founded on an accurate analysis of their relations, is almost a new field of inquiry. It has been explored with great success of late, and new discoveries are every day made in it. Our contemporaries are becoming more and more convinced that the history of nations, termed ethnology, must be mainly founded on the relations of their languages. The ultimate object of this investigation is not to trace the history of languages, but of the tribes of men whose affinity they tend to illustrate."—*Prichard (Natural History of Man.)*

## THE ETHNOLOGY OF EASTERN ASIA.

**SECT. 2.** *Ethnic Regions of Eastern Asia; the races inhabiting them; their general physiological peculiarities; and their fundamental connection in physiological and mental character, languages and customs.*

Eastern Asia for ethnic purposes may be divided into the following regions:— 1st, S. E. Asia and the Tibeto-Gangetic districts extending nearly from the Kuen-lun to the Vindya and Asam chains, and having the Himalaya curving diagonally from the W. extremity of the northern chain to the E. extremity of the southern. The whole region forms a triangle, of which the apex is Singapore, and the base the southern margin of the desert of Gobi, marked by bands of mountains (Shan-garjan, Ala shan, Khilian shan, Nan shan and Kuen-lun,) extending along the Asiatic plateau in a S. W. and W. direction from the Yellow Sea to the great mountain knot formed by the meeting of the Kuen-lun, Bolor, Hindu-kush and Himalayan ranges. With the exception of the tract between the basin of the Zangbo and the Kuen-lun range, which belongs to the middle of the eastern table land, having no drainage into the Oceanic basins, the whole region slopes from the margin of the plateau to the east and south, the eastern slope being marked by the fall of the Zangbo, Ganges, Yang-tse-kiang and Hoangho throughout a large part of their courses, while the southern is marked by the fall of the Irawadi, Saluen, Menam and Mekong and partly by that of the first mentioned rivers. 2nd, the region stretching eastward behind the first, embracing the central desert of Gobi, a narrow margin of the S. E. basins, a large portion of the N. and Eastern ones and the Aino-japanese Archipelago. 3rd N. E. Asia. To the last belong the Yakuti, Yukahiri, Chukschi-Koriak, Kamchatka, Namollo, Aleutian and other tribes most of which are strongly allied to the American; to the second region belong the Aino, Japanese, Korian, Tanguian, Mongolian and Turkish races; and to the first region the Chinese, Anam, Lau, Burmese, Tibetan, and Indo-Tibetan races, with many smaller ones allied to them.

These races are physiologically closely related to each other, as they all form varieties of one of the great physical types of man—the Turanian.\* The predominant Turanian type of middle and northern Asia is distinguished by a pyramidal or rather conoidal skull; the oval of the basis cranii laterally expanded, and compress-

\* The observation of the varieties of the Turanian head found in Singapore has suggested the following remarks on the mode in which they affect the contour of the face, which it may be useful to bear in mind in reading the text. The prevalent forms of the skull in the Turanian, as in other races, give either an angular or a curved contour to the face, and the angular or the curved may be oblong or oblate. In the Turanian races we shall call the oblong angular simply oblong, and the oblate angular square or lozenge shaped as it may approximate to the one or other form. In the Turanian the ovoid is far more common than the elliptic. The oblong ovoid sometimes approximates to the elliptic and the oblate ovoid sometimes becomes nearly orbicular.

ed at the ends, particularly in front; length of the lower jaw, prominence and angularity of the cheek bones, outer extension of both, producing a great breadth of face, particularly across the cheek bones, and a comparative narrowness of the forehead, so as to give the whole contour a lozenge shape; nasal bones flat and broad, so that the cheek bones and the space between the eyes are nearly in the same plane; the lower part or end of the nose rounded, fleshy and thick, not flat as in the negro; nostrils open, broad & diverging, but in this respect there is considerable difference in the various races; orbits very large and deep, but the eyes small and widely apart and the opening between the eyelids narrow and inclined upwards from the nose outwards; eyebrows thin and arched; lips large and thick but not projecting; hair black, thick and long; beard scanty; colour yellowish to copper; persons in most races of or rather below the middle height, in some races squat, but in others neat and light; trunk square, limbs short; in some the muscles thick and well developed with a tendency to fat, in others thin. Besides the pyramidal or lozenge shaped contour there are many other prevailing types, but the most important varieties are the oblong or elongated and the obtusely ovoid or approximately orbicular forms. The first depends greatly on the depth of the jaws and the distance between the angles of the lower jaw and the zygoma, and may be combined with the lozenge or ovoid as the forehead is narrow or expanded. The second depends chiefly on the expansion of the forehead and consequent obliteration of the lateral projection of the

In all these changes the expansion of the head at the cheek bones is the distinguishing feature of the Turanian contour, and that which prevents its attaining the oblong elliptic of the finer Indo-European physiognomy. The cheek bones may either stand out laterally both from the face and the forehead; or they may form a portion of the lateral facial projection and stand out with it from the forehead; or lastly they may form a continuation of a sinuaputal lateral expansion and thus stand out with it from the face.

The most marked form is the first, which produces the lozenge, acutely orbicular and oblate elliptic forms.

The lateral facial expansion (including the cheek bones) produces the oblong, in which the lower jaws are large and extend outwards more than upwards, sometimes so much as to make the face broader at the base than at the zygoma. This exaggerated variety may be termed the wide jawed oblong. The common varieties are the angular oblong and the curved oblong, the face in all being remarkably large. The latter is the most common American and Chinese form. The former is also found amongst the Chinese, Japanese and allied races. In the oblong forms, the narrow sinuaputal, retreating and high but sometimes low, is generally conoidal, or ridged, and the cheek bones have an anterior prominence. This, in the tribes tending to obesity, produces a heavy fleshy face. When the forehead is less narrow a more regular rounded oblong is produced.

In the third type, in which the cheek bones make an unbroken continuation of the laterally expanded forehead, the latter is generally orbicular and sometimes oval, and the lower part of the face generally acutely hyperbolic. This produces the ovoid form, of which there are many varieties. When the sinuaputal has a great development compared with the lower part of the face, it may be called obtuse, and when the whole has a sharp pear shape it may be called acute. When the whole has a remarkable lateral development it may be called oblate and when greatly elongated oblong. It will be remarked that this form is to a certain extent the second form reversed, the expansion being transferred from the jaws to the forehead.

zygoma, but this must be accompanied by a short and rapidly ascending jaw, so as to bring the chin, the angle of the jaw and the cheek bone into one curve which passess uninterruptedly into that of the temples. Where the jaw is longer and more horizontal a square head is produced. The finely rounded form of the oblong, or proper oval, is rarely found, although approximations to it are frequent in many tribes. All these forms are probably exhibited by every Turanian race, but in each, one will be found to predominate. In the N. E. and Middle Turanian the lozenge shape prevails, and most of the features are generally much harsher and more prominent than in the S. E. Turanian. The northern Tangusian physiognomy is the broadest and flattest of all, and the form becomes still more exaggerated in the extreme northern races of Asia and America the latter of which (the Esquimaux) have the greatest lateral prominence of the cheek bones of all races.

The M. Turanian is intermediate between the N. E. and the S. E. In the latter the oblong and ovoid prevail, the zygoma are less projecting, and the face much less lozenge shaped and more rounded, but the degrees of the Turanian characteristics vary greatly even in the same race and harsh features are found in many of them, just as amongst the Mongolians softened and rounded varieties are frequently seen. Amongst the Chinese and Japanese the oblong form prevails, and amongst the Tibetans, Indo-Tibetans, Anamese and many of the Indonesian races, the ovoid. The most striking peculiarity in the Chinese is the smallness of the eye and the oblique position of the eyelids, which makes the eye appear to be half veiled and much inclined. The opening between the eye lids is often very narrow, and the tumid eye, instead of opening boldly, peeps out with a half cunning, half timid, or dull and wholly inexpressive, character, from behind the heavy and down-hanging upper lid. The cheek bones are prominent, but in general much less so than in the Mongolian, and in the elongated heads the prominence is anterior rather than lateral, as is the case with the American Indians, and some of the Tangusian tribes. The nose is in general small and depressed, the alæ diverging and often so much rounded and thrown out as to make the nostrils circular and quite open or exposed. But besides this flat Mongolian nose, a small aquiline or long and slightly arched nose occurs frequently, giving the face a most striking resemblance to the prevailing American Indian and New Zealander type, which also characterises some of the S. Indonesian tribes to whom the latter are allied. The Tibetan and the harsher Indo-Tibetan head bears a close resemblance to the Chinese, but is distinguished by its obtusely ovoid form, the distance between the eyes, their somewhat greater size and aperture, the slighness or absence of their obliquity, and the projection of the mouth and its osseous basis in the side view. The first characteristic appears to be also very common and accompanied by a greater lateral expansion of the forehead in the

Bhotia and the adjacent Indo-Tibetan races. The Tibetan, Bhotia and a few of the other Himalayan tribes have the Mongolian characteristics more pronounced than is commonly the case in many of the latter. In the lower Indo-Tibetan races the ovoid form becomes more delicate, and it is found in perhaps still greater perfection in the Anamese, whose head is small and tends to the obtuse ovoid and globular; the Turanian features are still more softened and rounded than in the Chinese, and the eye is more open and less inclined. It is one of the most delicate forms of the Turanian. A form intermediate between the ovoid and the finer oblong approaches most nearly of all to the oval, and indeed often passes into it. It is found most abundantly amongst the lower Himalayan and Vindyan tribes, in Ultratindia amongst the Arrakanese, the Karens and the Ka-kyens, in part of Indonesia and Polynesia\*. In many races the eye is as large and open as in the Indo-European family, and often remarkable for its mingled boldness, softness and brilliancy, as in most of the S. E. Indonesian tribes. In many of these tribes the forehead has the roundness and expansion of the ovoid, but with a greater fullness and finer moulding of the lower part of the head than in the Tibeto-Anam form. The Chepang are a degenerate breed of Tibeto-Indians, the forehead being narrow and the mouth large and protruding. The Bodo, who approach more to the Newari than the other Himalayan tribes, frequently resemble the Mugs or Burmese. The Garo belong to the same type but with the features harsh. The Tangusians near the Chinese frontier differ little from the adjacent Chinese.† The Lau towards China differ little from the Chinese of the western provinces. The Siamese however are distinguished by a remarkable flatness of the back of the head, lowness of the hair on the forehead, and largeness and height of the face. The occipital flatness appears also in Polynesia and in many of the tribes of S. E. Asia, though in them it is less marked than in the Siamese. The Burmese have somewhat more prominent features. Of the other Irawadi tribes the Naga appear to tend to the orbicular. The most primitive people of the western side of the basin of the Irawadi, the Kyens, have more of the Chinese flatness than the Burmese. The Nicobarians also, when without Malay or Burmese blood, approach to the Chinese. The obliquity and narrowness of the eye, which is the most marked characteristic of the Chinese, is very greatly diminished, and often little percep-

\* The aboriginal Indian tribes, with the exception of the Turanian Rajmahal, Khond, Kol and Gond, appear to be intermediate between the Iranian and Turanian, but much nearer the former, and with a strong resemblance to many African tribes. They are smaller, more squat, thicker in the lip, broader and flatter in the face, less prominent in the nose, and darker in complexion than the Rajputs. The colour is nearly black in many. Amongst these tribes are the Dom, Rawat, Bhil, Kuli and Marathi, and probably most of the sudra class throughout India. The Dom, Rawat and Bhil have much of the negro, Indo-African or Melanesian character, which may be largely traced in S. India.

† M. Brugiere who lived for some time at Sivan amongst the Manchus, after travelling through China, declares that they differ little from the Chinese save in having the eyes more prominent. The colour is tawny red. *Ann. de la Prop.* 1837, 299.



tible, in the Ultraindian and Asianesian races, including the Khyi or Kasia in which however it still remains small. In some of the Nicobar tribes the eyes have the Chinese obliquity, and the Asamese, Kachari, Garos, Akhas, Miris, Khamtis and I presume the other northern Lau also possess it, though subdued. In the Asianesian races the eye is generally much larger and finer than in the Tibetan and most of the E. Himalayan tribes. Indeed the latter in this respect approach much more to the Chinese than to the Asianesian physiognomy.

The effects of scanty and precarious food in rendering the person stunted and meagre, with the frequent but not invariable concomitant of thin legs and protuberant belly, are seen in the Chepang, Karens and some other tribes of the region, as amongst the Kurumbar of S. India, the Andaman and many other negro and Indo-African tribes of Asianesia.

In complexion, stature and other respects great differences are observable. The prevailing colour is yellow of various tinges from light to deep brownish. The Chinese are the fairest, being of a dull unwholesome looking light-yellow or reddish-yellow, passing into tawny in those who are much exposed to the weather and into a fine whitish yellow, with a faint ruddy flush, in those who are confined to the house. This fairness is probably attributable to the prevalence of mountains and humid plains, because in the more cold and arid regions to the N., the Mongoles and Tangusians have a decided tawny colour. It may be in some degree caused by the greater exposure of the nomades. The Tibetan complexion is tawny. That of most of the Himalayan Turanian tribes is a little darker or a light brown. In and on the margin of the plain they are darker. In India the colour varies from dark-yellow, to dark-brown or copper and even black. The Garo like the Rajmahali are black. In the Burmese, Siamese and Anamese it becomes successively lighter, changing from an olive-brown, to light-brown and brownish yellow. In the Chinese it is much lighter. The Nagas are brownish but those of the interior yellowish. Good living and freedom from exposure tend to preserve the natural colour, which in most of the insular races must be considered the same as the Chinese, but with less of red and more of yellowish, and therefore acquiring on exposure a fine clear brown instead of a tawny or copper tinge. Most of the Asianesian varieties from golden-yellowish to brown are agreeable.

The height is generally a medium one, but the Tibetans, Bhotias and the Abor-Miri rise often much above it. Many are above 6 feet.\* Some of the Himalayan races are small. The Rong or Lepcha are only 5 feet, the Ekthumba somewhat taller and the Murmi taller still, and coarser than the other Himalayan tribes. Amongst the allied Polynesian tribes the Tibetan height is

\* The Yakutes often attain a similar height.

often attained by the upper classes. But amongst the eastern Turanian races as a whole the general character of the person is that it is short, thick, muscular and active, the legs are short in proportion to the trunk, but generally fleshy and muscular, often disproportionately so. The Anamese, Siamese and Burmese reach to about 5 f. 2 to 3 inches, and amongst the former the height is often under 5 f. and sometimes as low as 4 f. The Chinese are somewhat taller.

The expression of the face is the chief physical distinction between tribes whose features are nearly identical. The practised observer can at once discriminate every tribe by this characteristic. To attempt a notice of them all here would be impossible, but a few may be noticed. One general remark applies nearly to all. The timidity which characterises the S.E. Asian tribes is never betrayed, save in the more secluded, by the expression, because the predominant feeling is a profound admiration of themselves. Under all masques, grave, severe, stolid, respectful or good humoured, a quiet but boundless vanity sways the mind. Owing to their phlegmatic temperament they are plain and seemingly open in their physiognomy, and do not express their conceit in their manner and motions like the mercurial natives of S. India. The Tibetans have a mild, good humoured, cheerful and pleasant expression. In the Bhotia it degenerates to a heavy and cunning look, but in the other Himalayan tribes it is nearer the Tibetan. In the Rong it is peculiarly soft and lively. Among the eastern races the Chinese have the least expressive face. Its character must be described by negatives. Vigour or boldness there is none, but neither is there a slavish timidity. They look as if their minds were always bent on money making and sensual enjoyment, and went steadily and sensibly to work to attain their objects. The eye and the mouth are entirely sensual. The general expression is subdued and without force or animation, but it is cheerful, combining gravity with lightness and serenity of disposition, and thorough self-esteem. The Anamese face is distinguished by its levity, good humour and power of assuming a degree of sprightliness, all however in keeping with a kind of gentle gravity. The Siamese, Khamti (and I presume the whole Lau family) have, on the contrary, a remarkably grave or severe expression, sometimes with a melancholy but oftener with a harsh, sinister or sullen cast. The Balinese like the American Indians have a striking resemblance to them in this respect. The Burmese have a more cheerful, light and lively expression under their gravity. The Malay varies much, but is commonly intermediate between the Siamese and the Burmese. It is generally however superiour to both in boldness and determination. The general Indonesian and Polynesian expression is soft and indolent yet bold and exceedingly pleasant. In some tribes it is comparatively dull and weak, but in most it is lively, and intelligent. The eye, good humoured and determined in the Kol,



is dull and weak in the Chinese, more expressive in the Anamese, Lau and Burmese, still more so in the Malay in which however it varies much, being generally cloudy and sometimes sinister. In many of the Indonesian races it is exceedingly brilliant, and soft or bold according to the character of the people. In the lowest tribes it has a great quickness and vivacity, owing to their constant exercise of it. A soft, delicate, pleasing, almost feminine, expression is common to some of the Himalayan tribes (Lepchas) and many of the Asianesian from Borneo to Polynesia.

The American Indians have also the Turanian skull. The prominent zygomatic arch has not the angularity of the M. Asiatic type but is on the contrary well rounded. The prevailing type over considerable regions strikingly agrees with a common Chinese form, in which the face is elongated and the vertex conical. Indeed the Chinese more frequently tends to the American than to the Tibetan or Mongol forms. The Siamese tendency to lowness of the forehead and flatness of the occiput characteristics some American tribes, and makes its appearance occasionally in most.

From this strong general resemblance in physical constitution prevailing amongst so many and so widely scattered tribes, and which may be extended to the N. W. extremity of Europe and the S. extremity of Africa, it follows that physical evidence alone must be inadequate for the discovery of the alliances and migrations of particular tribes. We have gone but a small way when we have ascertained the boundaries of the Turanian structure. Within these limits there may be tribes which have been separated from an original Turanian stock for as many thousand years as the Iranian have diverged from a common Irano-Turanian stock. The Timorian islanders may be nearly as distant ethnologically from the Mongols as the British islanders are. The elements of physical evidence furnished by the varieties of the Turanian type are far too few, too weak, and probably also too inconstant, to determine the more archaic ethnic genealogy of each race. We shall find that the same remark applies to customs. Language alone presents elements sufficiently numerous, subtle and constant for this purpose. The possible variations in person and in customs, of families diverging from the same progenitors into hundreds of isolated tribes in none of which civilization becomes highly developed, bear no proportion to those which are possible in language. Within the circle of the same external life the mind continually works and sports, in all the variety of modes produced by the multiplex organisms of each generation of individuals. Every idea of the past preserved in words becomes the object of new feelings, new combinations and new associations in the course of the numberless times it occupies the minds of individuals, in the course of a few thousands of year. The transmission of sounds through some hundreds of generations of men, varying in their delicacy of ear and mode of articulation, and subject to the frequent influences of fashion, independently of

all purely mental sources of change, produces the most striking and universal mutations. In certain stages of of society one man can alter the pronunciation of a language to a greater extent than can be effected in centuries in a highly civilised race. Every founder of a family produces a dialect and a few generations produce new languages. Amidst the constant migrations which take place, rude tribes brought in contact, after having been separated from a common ancestor for some thousands of years, may present few marked physical contrasts, but it is impossible that their languages can have remained the same. Many fundamental traits may be alike, numerous common words may be traceable, particularly by the aid of a profound comparative phonology, but the variations as a whole must give a high character of individuality to each language, group and family.

Differences in physical geography, civilisation and habits of life have necessarily produced many varieties in the general ethnic character of E. Asia. But the races as a whole are well distinguished from the Indo-European, Semitic and African families and united amongst themselves, by remarkable traits in temperament, intellect, fundamental superstitions, domestic and clan institutions, and many specific habits and usages, which may be traced over the whole region, and have been largely preserved in the Chinese development.\* We shall be able to establish the same radical connection by linguistic evidence, and when all the elements of the enquiry are combined, the reader, we believe, will be satisfied that, amidst great and numerous changes taking place during a vast lapse of time, the races of Eastern Asia have maintained a decided relationship in physical and mental character, languages, and customs, and that offsets of the same great type of mankind may be identified with even more certainty in Asianesia than in Europe and America.

Indonesia and Australia form, geographically and geologically, so well marked a continuation of S. E. Asia, that the whole might be considered as one region,—the China Sea running in like a great gulph and partially dividing the insular from the continental portion. This close geographical connection requires us to examine the ethnology of S. E. Asia more narrowly than will be necessary in the two northern regions. We shall find that the change from the monosyllabic to the dissyllabic form of language takes place within this region, and even that the peculiar ideologic traits of the Turanian languages which have spread over the greater part of the globe, are discoverable here in languages that are still mainly monosyllabic. The best linguistic division seems to be—1st, the Chinese, Lau, Anam, and allied languages—2nd, the Burmese group—3rd, the Tibetan—4th, the Indo-Tibe-

\* These form the subjects of separate papers which we shall endeavour to publish alternately with those treating of particular races or districts. In the text we have confined ourselves to the physiological resemblances, as they are the most fundamental.

tan and Indo-Burmese—5th, the Korean, Japanese, Aino, and Tartarian group—6th, the N. E. Asian. This order supplies examples of a gradation of development. But as all these groups run into each other and intermixtures have taken place, we shall adopt a somewhat different descriptive arrangement and one more in accordance with the general ethnic relations of each group of tribes. We shall begin with the Burmah-Chinese family, because some of the leading characteristics of a large portion of all the tribes are found in it in the purest and most primitive form. It will afford the best illustrations of many of the principles contained in our preliminary essay,\* and the clear conception which we derive from it of an ideologic method widely different from that with which our minds are most familiar, will render our comprehension of the peculiarities of the other families comparatively easy. If we dwell rather longer on the Chinese in particular than may seem consistent with the limits within which we are confined, it is because it enables us to anticipate some of the most important characteristics not only of the Malayu-Polynesian but of all the other harmonic groups, and discloses principles by the light of which the more obscure and complex ideologic history of the abstract and inflectional languages can be best investigated. Having endeavoured to refer the characteristics in question to their true natural principles when considering the Chinese, they will give little trouble and occupy little space in the remainder of our labour. Ethnic philology being yet in its infancy, and the facts ascertained for this region being few in proportion to those that remain unknown, any use which an essay like the present can have must be merely temporary. We have therefore written out our notes rapidly, bearing in mind that there is much work before us, and that our object now is not to take a complete view of any particular race or language, but only to seize on such characteristics as, in the present state of our knowledge, are available for comparative purposes. Any traits of this kind which we may inadvertently omit, will be noticed in our final recapitulation.

\* "Preliminary remarks on the generation, growth, structure and analysis of languages,"—*Ante* Vol. iii. p. 637

## THE ETHNOLOGY OF SOUTH EASTERN ASIA.

SECT. 1. *General physical characteristics of the region.*

In investigating the range and numbers of the different tribes who inhabit Sumatra,\* we remarked that the best mode of describing the whole island, would be by considering it as a series of river districts. The ethnological influence of rivers is so great, particularly in rude ages, that they ought to arrest our attention before any thing else, when considering the probable directions of migration and the connections of races. In all parts of the Indian Archipelago, save the most highly civilized and fertile, they regulate the distribution of its human inhabitants. It is on their banks only that considerable communities exist, and their courses and ramifications are in general those of the streams of population also. The thinly peopled regions of Ultraindia present the same phenomenon, and there must have been a time when China and India had no other routes for man through their dense jungle but the rivers, and no population save a succession of petty tribes scattered along these primeval highways of races. It is only in advanced stages of civilization that rivers lose this supreme ethnological importance. The earth passes more and more fully under the dominion of man, natural obstacles to communication are overcome by the growth of arts and the spread of population, and the separate tribes of each river, once perhaps as numerous as its branches, merge, by successive agglomerations, into single nations, whose limits may include many basins and parts of basins. This has taken place to a considerable extent in south eastern Asia, but the influence of its rivers still predominates, and in order fully to understand the present distribution of its inhabitants, and to assist our enquiries into their primitive connections, it is necessary to advert to them. We must not be understood to give an exclusive, but only the highest, importance to rivers. Different portions of the same basin are sometimes separated by barriers impassable to rude tribes, and ethnic highways often connect adjacent basins. The entire physical geography of a region is the only sound basis for its ethnology. But the distribution of mountains is chiefly important as it determines the size and directions of vallies and plains. The drainage embraces the whole disposition of the land and includes the mountains, and, as a general law, liable however to many striking exceptions, the different parts of each basin are more closely connected with each other than with the adjacent basins.

The river system of the tonic region is one of the most remarkable in the world. Its unity is as distinctly marked as that of the monosyllabic languages, and its limits are almost exactly coincident with those of the latter. The Irawadi and the Hoang-ho are its great eastern and western members, and between them are the

\* Journ. Ind. Arch. Vol. iii. p. 353.

Saluen, Mekong and Yang-tse-kiang, with the included or secondary basins of the Menam, Song-ka and Hong-kiang. The principal rivers either, as in the South-west or Ultraindian division, by direct courses, or, as in the East or Chinese division, by very wandering courses, carry us up to a country on the west of the monosyllabic region in which they all approach each other. If we take the head of the Yang-tse-kiang as the centre or apex of this land of origin or upper river region, we see that the region in question is nearly a quadrant of a circle with a radius of about  $20^{\circ}$  of lat. and with the coast, from Mergui ( $12^{\circ}$  N.) to the head of the Yellow Sea, agreeing roughly with its arc. The northern boundary both of the Burmah-Chinese region and of the land of origin of its rivers, is well defined by the long mountain range which begins in the Nan-shan in Tangut, the southern extremity of Mongolia, and extends to the head of the Gulf of Leatong, separating it from Mongolia and Tangusia. The southern boundary of the land of origin is formed by the Himalaya, and it is to the circumstance of this vast longitudinal range being interrupted on the S. E. confines of Tibet by the transverse system that forms the Ultraindian peninsula, that the divergence of the eastern rivers is owing. This transverse system begins further north in the great Chinese meridional system consisting of the Yun-ling and the allied northern ranges, by which the Hoang-ho is forced far north to the Shan Gajar or boundary range, and the Yang-tse-kiang south to the borders of Yun-nan. In the narrow space between the eastern extremity of the Himalaya and the southern extremity of the Yun-ling, the valleys of the Zangbo, Saluen, Me-kong and Yang-tse-kiang are compressed. From this point the Yang-tse-kiang becomes involved in the longitudinal ranges that reappear on the eastward, and is forced by them towards the Yellow Sea. The whole lower region, or that beyond the place of convergence, presents two well marked divisions. The eastern, or Chinese, consisting of the basins of the Hoang-ho and Yang-tse-kiang, to the eastward of the Yun-ling range and its northern branches; and the southern or Ultraindian, consisting of the basins of the other principal rivers, and having the Assam chain as their landward or northern boundary. The indentation of the Gulf of Tonkin coincides with the divergence of the two divisions.

It is in the region occupied by the closely approaching upper basins, lying west of the Yun-ling and north of the Assam and Himalaya system, that we must seek for the cause of the resemblance between the languages of the Irawadi and those of the Hoang-ho. This mountain land, with the eastern and southern divisions of the lower region proceeding from it, is at once united and insulated by nature. From the angle formed by the approximation of the Himalaya and Yun-ling systems, the compressed river courses again diverge, ascending to the west and north west through the elevated basins between the mountain

ranges of eastern Tibet; the Zangbo draining the great longitudinal valley between the Himalayas and the Zang to its head in Ngari to the north west of Dhawalagiri and not far to the east of the sacred lakes of Manas Sarowar and Rawan Rhada, the upper extremity of the Indus basin; the Saluen probably flowing through the middle of this elevated region and bending west round the eastern extremities of the Zang and Shaot Gangri chains; the Mekong draining the tract between the northern watershed of the Saluen and the great chain of the Kulkun;\* and the Yang-tse-kiang descending the basin between that range and the Bain Khara Oola by which it is separated from the upper basin of the Hoang-ho. On the other side of the long mountain chain of the Kuenlun-Kulkun which forms the north and north western boundary, stretches the vast and desert plateau of Gobi.† Within the bounding range are the cold and elevated deserts of Katchi and Khor, traversed by the chains of Khor and Zaga Dabahu. By Gobi, sweeping for about 1,800 miles and with a mean breadth between 300 and 400 miles from Manchuria in the N. E. nearly to the western curve of the Himalaya and the Bolor, the Zangbo-Hoangho region is separated from the proper region of the Turks and Mongols,‡—the plateaus and vallies belonging to the central mountain system of Asia—or that extending from the north of the Bolor through the Kian-shan or Celestial mountains, the Altai and the Yablonoi. The Himalaya separate it from the Gangetic basin. The chief links between it and the inhabitable part of the continent are on the S. W., where it abuts on Bengal and the N. E. where it abuts on Manchuria. The natural barriers to communication are however considerable at both points.

The directions of the primitive migrations in this region must have

\* It must be recollected that the geography of this region is still obscure, and that it even remains a question whether the Zang-bo falls into the Brahmaputra, the Irawadi or into both. It is possible that the Irawadi, Saluen and Mekong only drain the S. E. extremity of the Tibetan table land.

† "The remarkable feature of the table-land is the desert of the Great Gobi, which occupies an area of 300,000 square miles in its eastern extremity, interrupted only by a few spots of pasture and low bushes. Wide tracts are flat and covered with small stones or sand, and at a great distance from one another there are low hills, destitute of wood and water; its general elevation is about 4000 feet above the sea, but it is intersected from west to east by a depressed valley aptly named Shamo, or the "Sea of Sand," which is also mixed with salt. West from it lies the Han-Hai, the "Dry Sea," a barren plain of shifting sand blown into high ridges. Here, as in all deserts, the summer sun is scorching, the winter's cold intolerable. All the plains of Mongolia are intensely cold, because the hills to the north are too low to screen them from the polar blast, and, being higher than the Siberian deserts, they are bitterly cold; no month in the year is free from frost and snow, yet it is not deep enough to prevent cattle from finding pasture. Sandy deserts like that of the Great Gobi occupy much of the country south of the Chinese branches of the Altai." *Mrs Somerville (Physical Geography.)*

‡ I do not here indicate any opinion as to the land of origin of these races, but merely allude to the fact of the great bulk of their tribes having occupied this region at the dawn of history, or having come from it according to their own traditions.

been from the dreary and inhospitable margin of the great central plateau, to the fertile and genial vallies and plains of the lower basins on the east and south. That the eastern tribes should have attained the earliest and greatest development was a necessary result of the greater size and fertility and the more temperate climate of the alluvial plains of the Hoang-ho and Yang-tse-kiang.\*

The secondary districts of the Hong-kiang or Canton river and the Tonkin, intermediate between the Me-kong and Yang-tse-kiang, appear as an isolated tract separating the southern from the eastern divisions. They probably originally derived their population from the basins of the bounding rivers, and in early ages they must long have been occupied by tribes disconnected with those of the latter.

The other districts not included in any of the great basins are the following—1st, the insular chain of Hainam; 2nd, the eastern or oceanic face of the marginal Anam range, forming the whole of Anam and part of Tonking; 3rd, the S. W. or oceanic face of the marginal chain of Pantiamo; 4th, the Malayan Peninsular chain, to which may be added the small basin of the Tavay river immediately to the north of the last proper peninsular basin, that of the Tenasserim.

The region as a whole presents, first, the western elevated plateaus having a general slope from north to south and from west to east, separated by chains of mountains rising above the snow line, having an exceedingly cold climate during the winter months, and a hot one in summer when the southern vallies are warm and their vegetation luxuriant, but the plateaus arid and covered with clouds of dust, like the vast desert which lies behind them on the north. The vallies and fertile parts of the plateaus are covered with grass, in some places luxuriant, in most scanty. No trees are to be seen, and the higher regions of the mountains present only snow, glaciers and rocks. Beyond this the land slopes more rapidly on the east and south towards the Pacific and Indian Oceans, but this slope is at first only indicated by the rapid descent of rivers in deep vallies, for great mountain chains, rising far above the snow line and the highest ranges of the table land, are so closely packed

\* The entire basins of these two rivers cover 537, 400 and 547,800 square miles giving a total of 1,085,200 square miles.

† For brevity and clearness we shall term the mountain chains which form the water shed between two principal river basins *central* chains; those which have a basin on one side and the sea on the other, *marginal* chains; and those which have the sea on both sides *peninsular* and *insular* chains. The drainage of the first is on both sides, and that of the second on one side, into the central rivers, while that of the second on one side, and that of the third on both sides, is into the sea. The one kind of drainage presents a succession of small insulated basins, each directly uniting itself to the Oceanic basin. In the other these are united into one basin and communicate with the Ocean by a common mouth. The ethnographic influence of these two systems must always differ, but this difference varies with the civilisation.



that no plains or plateaus exist. To the south of the opposing great depressions of the Bramahputra and Yang-tse-kiang,\* the eastern chains diverge, spreading themselves, on the one side, over Yun-nan and by the Nang-lin nearly to Chusan and down the eastern margin of the Ultraindian Peninsula along the China sea, and throwing out, on the other side, the chains of Burmah, Laos and the Malay Peninsula. The northern alpine system advances into China, a land of great mountain ranges, basins and plains, sloping to the Pacific. This eastern slope retaining its northern latitude, has, for the most part, a temperate climate but with heat and cold in excess, owing to its lying on the margin of the great mass of Asia. The western mountain land is cold but in general covered with trees, save in the north. The vallies towards the east are fertile. The southern slope in its upper part assimilates to the aspect and climate of the northern alpine land, but to the south the climate rapidly becomes tropical, and the whole region is covered with forest. The region as a whole presents every aspect of surface and climate :— in the north west, elevated and arid deserts, the moving and scorching sands of many parts of which are only laid by the intense cold of winter; in the east and south, plains nearly at the sea level and of great fertility; in the north, snow covered mountains with glacial vallies; in the south, chains clothed to their summits with dense jungle.

\* The mountainous barrier between the Bramahputra-Gangetic and the Yang-tse-kiang depressions, which would otherwise be continuous, appears to indicate an action of the subterranean elevatory forces transverse to that which raised the great chains of Asia and gave the general direction to the continent. This transverse elevation is continued in Ultraindia, the Malay Peninsula, Sumatra &c.



## THE ETHNOLOGY OF SOUTH EASTERN ASIA.

**SECT. 2.** *Inner, Middle and Outer or Oceanic Divisions. Their influence on ethnic movements in different eras. The present distribution of the races inhabiting them. Influence of the region on physical and mental character and civilisation. Intermixture with surrounding races.*

For ethnographical arrangement the Hoangho-Gangetic region may, in accordance with the differences in climate and aspect which we have before indicated, be divided into certain districts marked out by strong physical characteristics. The first is the inner or central division, the mountainous plateau of Tibet, including a portion of the western margin of China. This division is about 4,000 feet above the level of the sea in its northern part where it joins the great Asiatic plateau. In the south where the swelling of the Himalaya begins to be felt, it is 11,000 to 12,000 feet in height. At its western extremity, where the Zangbo basin meets that of the Indus and its trans-Himalayan tributaries in the locality of the sacred lakes, it rises to 17,000 feet. The most fertile and accessible part of the region is the narrow southern depression included between the Himalaya on the S. and the Kara Koram and Zang chains on the N., descending on both sides so as to form the upper basin of the Zangbo on the east and that of the Indus on the west. The middle part of this division consists of dreary plateaus, at some places 10,000 feet above the sea, inclosed between mountain chains rising 3,000 to 4,000 feet above them. The W. and N. portion between the Karakorum-Zang chain and the Kuenlun, is very little known. The north eastern portion or the upper basin of the Hoang-ho, between the ranges of Bain Khara Oola and Kilian-shan, is also traversed by lofty mountains but they are separated by plateaus of considerable extent. With the exception of some portions of the basin of the Zangpo, the whole region is dreary and inhospitable in the extreme. The south eastern portion of the division also contains plateaus, but as we advance to the east and south east, the mountain chains converge till the whole country becomes a vast and lofty highland, consisting of great chains running to the S. E., the deep central vallies between which give an outlet to all the rivers of the region save the Hoang-ho.

Between this portion of the second or middle division and the inner one there is no well defined demarcation. The eastern part is a great arc of mountainous country, extending from the northern line of the Hoang-ho nearly to Ava, and embracing S. E. Tibet, the eastern part of the province of Kansuh, the western part of Shensi, the greater part of Szechuen, all Yunnan and the northern part of Burmah. From the upper basin of the Hoang-ho to the southern extremity of Yunnan, it is above 700 miles in length and about 240 miles in breadth. Amongst the western chains is the Mangli

which has the Yang-tse-kiang (Kin-sha-kiang) on its eastern side, and the Me-kong (Lachu) on its western. This chain must be very high as a great part of it is always covered with snow. Many of the passes are 10,000 to 11,000 feet in height, and in some places the summits are supposed to rise to 26,000 feet. The great eastern chain is the Yun-ling which extends from the Pe-lin grange into Yunnan, the Yang-tse-kiang finding a passage in a great depression across it on the north of that province. Save in this depression and the lower parts of the vallies of tributaries which here join it from the north, the alpine tract appears to be, for the most part, uninhabitable from snow, barrenness and steepness. But in some districts many of the vallies are hot in summer and inhabitable all the year round.

The western portion of the middle division consists of the Himalayan range,—about 1,500 miles in length and with a probable average breadth of about 100 miles,—by which the eastern alpine land is continued without interruption to the mountains which immemorially formed the grand ethnic boundary between Turan and Iran.

The outer or oceanic division comprises the remainder of the region, the eastern or Chinese, the south or Anam Burmese districts, and the west or Cis-Himalayan portion of the Gangetic\* basin. Its chief features are the great alluvial plains of the principal basins, the long mountain chains which divide the south western ones, and the numerous ranges which traverse the Chinese provinces to the west and south of the Great Plain. One of the most remarkable of all the mountain chains is the Malayan, which advances from the continent and extends for 540 miles into the southern ocean. The eastern face of the region thus acquires an extraordinary extension, for Pekin near its N.E. extremity is in 40° N.L., while Singapore almost touches the equator. The whole of the oceanic division contains lands eminently adapted for the habitation of man. It is abundantly watered, its alluvial plains are capable of containing an enormous population, the great rivers which traverse them compel and favour internal communication, and the far divergent basins are again united by the highway of the ocean. It is far however from presenting a surface tending to the rapid amalgamation of its human races. It contains twelve great and innumerable small ethnic districts, for from the alpine land numerous mountain chains diverge or are continued, which extend to the ocean, and in the east carry far into the oceanic division many peaks, perpetually covered with snow. By these ranges the plains of the large rivers are secluded from each other. But we must look more closely on the features of the whole region as affecting ethnic movements.

\* In this I include the Bramahputra basin.

A region of which the physical features are so strongly marked must always have powerfully influenced the distribution, movements and condition of the human families located in it. As in all other parts of the world, this influence must have been gradually modified as population and development progressed. The existence of extremely rude tribes in different parts of the region, the little advancement which the Tibetan, eastern Tartarian and N. E. Asian tribes have made, independently of their acquisitions from China and India, the barbarity of the oldest Indonesian tribes, and, above all, the very archaic character of the Chinese and Ultraindian languages, compared with those of the surrounding races, lead us to the inference that the tribes of the present families which first inhabited S. E. Asia were ruder than the rudest of the peoples which now encompass it. In the first era of their history they must have slowly spread down the mountain vallies and through the dense forests of the middle region. After they first entered the river basins of the outer division, numerous scattered families and scanty tribes would long continue to occupy each lateral or secondary basin. We cannot conjecture when arts first arose, but until they did, the whole region must have contained almost innumerable separate ethnic locations. Amongst the 200,000 square miles of Alps of which the western part of China consists, rude savages might be enclosed for an indefinite number of ages before any families emerged into the lower and more open land. The great plains of the lower basins would oppose their progress to the eastern shores, because they continued until a recent period to be overspread with marshes, while the obstructions in the rivers prevented their offering a free outlet to the vast bodies of water that from time to time poured down from the upper regions and inundated the low lands. The geography of a large part of the region is too imperfectly known to enable us to examine the details of its ethnic influences. But the leading characteristics are easily seized. The inner and middle regions not only, as a whole, form an enormous barrier between middle Asia and the southern and eastern plains, but by the extraordinary reticulations of the mountain chains which rise above the table land or are pressed together so as to leave hardly room for vallies, each district within the mountains is surrounded by barriers of its own. Even now, with all the aids of civilisation, the routes by which China can be reached from the valley of the Zangbo are full of difficulties and dangers. Between the upper basin of the Hoang-ho and the Zangbo several chains of steep and icy mountains have to be crossed. The passage of one of them occupies twenty days, and the whole journey over these ranges and the bleak and snowy steppes between them, can only be accomplished by considerable companies, and with a sacrifice of life. The routes across the mountain band to the east of Tibet are still more formidable, for in addition to the great elevation of the chains, they are worn full of terrific ravines and

chasms, by the numerous rivers which issue from them. The snowy range of the Himalaya, again, forms a barrier between the valley of the Zang-bo and that of the Ganges which must have been insurmountable in the earlier ages of the Tibetan tribes. A large portion of the outer division, as we have seen, consists of prolongations of the middle mountain chains, with most extensive ramifications. The whole eastern and southern land indeed is compacted of bands and groups of mountain chains. China, notwithstanding its two long vallies and the great N. E. plain, is mountainous for two thirds of its surface, and Ultraindia is almost wholly composed of a succession of ranges of lower elevation. The great highways must have long continued to be separated from each other. The inland valley of the Hoang-ho, where it flows southward between the provinces of Shansi and Shensi, must have been cut off from the low lands of Pichili on the east,—with which it still communicates by a single route,—and from the basin of the Yang-tse-kiang on the south, while separated by similar barriers from its upper basins between the Khilian-shan and Bayan-khara-oola. The central valley of the Yang-tse-kiang must have been insulated during the greater part of its eastern course between the Nang-lin mountains on the south and the Yun-ling, Tapa-ling and Pe-ling on the north. The southern maritime provinces must have presented several ethnic districts divided from each other by considerable obstacles, and totally secluded from the valley of the Yang-tse-kiang behind them. Even now there appear to be only three passes by which the Nang-lin chain is crossed. The valley of the Ton-kin river must also have been isolated from those of the Canton river, the Yang-tse-kiang and the Mekong. All these districts must have retained a great degree of ethnic independence long after the numerous subordinate or included ones were united. Amongst the mountainous regions between them many tribes must still longer have continued to be secluded. There are still numerous remnants in the Nang-lin and all the other ranges of S. E. Asia that lie to the south and west of the Yang-tse-kiang.

The western or inner division is chiefly occupied by the Tibetan tribes who possess the whole of the great trans-Himalayan depression which slopes westward to the margin of the Hindu-Khush, forming the transalpine basin of the Indus, and eastward to the unknown point where the basin of the Zangbo bends south and sends its waters into the basin of the Brahmaputra or of the Irawadi. They have even extended to the S. East and entered the upper part of the eastern basin of the Brahmaputra where they are in contact with the Mishmi. Tibetan tribes and others allied to them have spread over the basin of the Ganges, although they are now chiefly confined to the Himalayas, the Vindyas and the basin of the Brahmaputra. In the basin of the Brahmaputra they are blended with allied tribes of the Mayama family. Rude Tibetan tribes of nomadic predacious habits, known in Tibet chiefly under

the generic name of Kham and in China under that of Si-fan, are spread over all Tibet to the northward of the depression of the Indus and Zangbo, and eastward along the greater part of the eastern margin of the inner division to a considerable distance within the boundaries of the Chinese Provinces.\* They probably come in contact with the inner tribes of the Brahmaputra and Irawadi basins, and are intermixed with the most westerly Chinese tribes and the Mongolian tribes who chiefly occupy the northern and N.E. portions of Tibet.

The ethnology of the E. middle division is very obscure, and will probably prove to be of extraordinary interest. In a region of which a great portion is inaccessible from lofty mountains and snow, many of the inhabited districts must still be secluded. Numerous petty tribes must retain their ancient independence and their aboriginal languages and manners, and it is probable that amongst the former some will be found intermediate between the Chinese, the Burmese and the Tibetan. This region promises to be the richest for ethnological discoveries of any that yet remains unexplored in Asia, or perhaps in the world. All the S. E. Asian tribes appear to meet in it. On the south the upper division of Burmah and the Chinese province of Yun-nan are known to contain many rude tribes akin to the Burmese and the Lau and all or most of the Turanian races who now occupy the lower basins of the rivers which descend through this region must have been derived from it. The great provinces of Sze-chuen and Kan-suh are also known to contain rude tribes, and the languages of even the more civilised communities of the latter are peculiar.† In the western parts of these provinces the Kham or Si-fan of Mongolian habits, and the true Mongol tribes of the Mongfan and Kukuinor Tartars meet the Chinese tribes. In the S. the Mongfan are in contact with the most northerly tribe of the Irawadi basin, the Khanung. The civilised Chinese have pushed themselves into all the more open and fertile portions of the western Provinces. It is through the Province of Kan-suh that the great trading route lies which connects China with Western Asia, and the movements along which must in all eras have affected the distribution of the tribes of middle Asia.

The outer division is occupied by the great bulk of the Chinese peoples in its eastern section or in the basins of the Peiho, Hoang-ho, Yang-tse-kiang and Hong-kiang, the subject Mongol tribes extending along the northern boundary. The S. W. section is occupied by the Anamese in Tonkin and Anam, the Muong and Moi in the mountains separating this region from the valley of the Mekong; the Loi or Cham (Champa) Kammen, or Kommen, (Kambojans),

\* They are found to the west of the Yalong and probably in some places reach to the Yun-ling mountains.

† According to Chinese writers some of the eastern Tibetan dialects approximate to the Chinese.

Chong, Ka or Panong in the lower part of the Mekong basin \*; the lau under the various names of Lolos, Lawa, Lau, Thai, Siam, Shyan or Shan, Ahom [A-sam, or A-syan hands being convertible] Khamti, &c, extending from their native seat in Yun-nan over the greater part of the basin of the Mekong, the entire basin of the Menam, the adjacent portions of the Malay Peninsula, and the upper and much of the middle portions of the basins of the Saluen and Irawadi, and a portion of the basin of the Brahmaputra; the Karen,† Red Karen; Palong or Zabaing, Ka-kyen, Khanung, Singphu, Khaku and other tribes in the basin of the Saluen and the eastern and partially in the southern basin of the Irawadi; the Khyeng, Burmese, Rakhaing (Arrakan) Khumi, Kyau, Mag, Shindu, Bongju, Kuki, Manipuri tribes, Kachari and Naga in the basin of the Irawadi and Koladan and partly in that of the Brahmaputra; the Garo, Khye or Kasia, Kocch, Bodo, Dhimal, Kichak, Tharu, Denwar, Pollah, Boksar, Mikir, Mishmi, Abor, Miri, Bibor, Barkan, Simong, Dhupla, Akha, Lhop, Kusunda, Chepang, Rongbo or Serpa, Lepcha, Ekihumba or Limbu, Kiranti, Murmi, Newar, Jaruja, Sunwar, Gurung, Magar, and several other Himalayan tribes on the northern side of the Gangetic basin, and the Gond, Kol, Khond, and Rajmahali on the south.‡

\* The names given by the civilised communities to the steppe, mountain and forest tribes are generic and descriptive. e. g. the *Sakai*, *Binua*, *Daya* of the Malays (the first being of Indian origin, *Saka*, the wild Scythian or Turanian tribes, *Saka-lava* the great Saka of Madagascar); the *Paharia*, *Pa-batia*, *Khas*, &c. of the Hindus; in more ancient times the *Jotuns*, *Rakshasas* &c. In all these descriptive names many tribes with distinct languages, and unconnected with each other, are confounded. So with the Chinese generic names for the rude tribes, *Mao-tse*, *Man*, *Fan* &c. In the basin of the Mekong as in that of the Irawadi there must be numerous distinct tribes of which the names are not known. The term *Muong* is a Lau word meaning simply village or district, and its frequent occurrence in the S. and W. portions of the map of Yun-nan shows the prevalence of the Lau race there. It is probably connected with *Mong* (*Mongol* &c.) *Mang* or *Man* (the southern Chinese tribes), and the *Mon* or *Man* of Pegu. Is it not primitively identical with the Indo-European *man*, *manusia* &c. which is widely spread as the name of mankind, or of particular tribes, in Africa and Aslanesia. A large number of tribe names in all parts of the world are simply the words which the tribes use for man, or which have at one time been so used. The great spread of some national names is remarkable e. g. *Kham*, *Khang*, *Cham*, or *Ham*, found in Mongolia, Tibet, the Irawadi and Brahmaputra basins, Bengal, the basin of the Mekong, the southern extremity of the Anam mountain band &c. Is it not radically the same as *Khan* or *Han* a chief of a tribe, or a tribe, which the Abors, Mishmi, and Singphu preserve in *Gaun* a clan, the Mayama in *goung* a village, and the Malays in *Kaun* a clan or family, and *tamunggun* a title (also of Mayama origin). So the *Kyen*, *Kain*, *Kaing* &c., of the Arrakan range is found in *Rakain* or *Ya-kain* (the civilised race of Arrakan), probably in the name of the widely spread *Karen* tribes (*r* and *y* being convertible in many of the Irawadi languages,) and in the *Kayans* and *Kahayans* of N. and S. Borneo. The *Ra* of Rakain is preserved in the name of a kindred Sumatra race, the *Rau* or *Rawa*, and the full name in that of their river, *Rakan*. On the opposite side of the Strait we find the Jakun which has a close resemblance to Yakain (*j* and *y* being convertible). There are many interesting facts connected with the names of the tribes of E. Asia and Aslanesia which will be considered separately.

† *Karen*, *Kayen* &c.--appear to be variations of one generic word, applied to numerous tribes speaking distinct languages.

‡ We shall give the names of all the known tribes in each district of S. E. Asia in our ethnographic sections. We have omitted several.

The more primordial relations of these tribes to each other and to the other races of mankind are indicated by their languages. Seizing on the broader features we observe that the Chinese, Anam and Lau languages form an eastern linguistic group. The Burmese and the adjacent languages akin to it have many of the characteristics of this group, but by strongly marked traits they pass decidedly into the postpositional class of languages, which retains a slightly tonic and highly monosyllabic character in the basin of the Irawadi, throws off the tones without becoming accentual or harmonic in the Tibetan, is developed in its full harmony and dissyllabic tendency in most of the old Indian, old N. European, Middle Asian and Aino-Japanese members, assumes a more complex phonetic character tending to flexions in the American, the N.E. and some of the N. and W. Asian, ancient European, and, still further developed by tribes of a higher abstract power, obtains the flexional and intellectual organism which language presents amongst the Iranian tribes which preserve post-flexion.

The later archaic and historical relations cannot be adverted to here without anticipating numerous details which will find their proper place in the ethnography of each division and district. We shall therefore postpone this until our concluding review, and at present merely offer a few general remarks on the distribution of the existing races.

The influence of the region in producing physiological and mental varieties is a subject demanding much deeper enquiry than I have been able to give to it. There seems obviously however to be a difference in this respect between the inner plateaus and the oceanic division. The harsher Turanian organism of the former is accompanied by a greater intellectual dullness. The southern and eastern basins display a considerable variety in mental culture and character as well as physiognomy. I am not prepared to say that this is so striking as to sanction the adoption of the strong opinions respecting the comparatively great influence of location, and the small ethnic effect of intermixture of blood, which although not decidedly maintained in the introductory portions of Dr Prichard's works, pervade every volume of his able and learned *Researches* and colour his views of the ethnology of most regions in the world. It rather appears that the influence of a region depends greatly on the state of development which a tribe has attained when it enters it. A tribe that leads the life of animals, wandering about naked and houseless, and subsisting chiefly on raw food, must be much affected by external agencies. It is easy to conceive that such a tribe passing from a temperate region into a hot and humid valley in the lower districts of Africa, might undergo far greater changes than a civilised Arab or European would. It is easy to conceive that such a tribe possessed of a Turanian physiognomy might be preserved unchanged for thousands of



years in the Asiatic table land, because there is everything there to prevent mental culture and produce permanence and uniformity. But we must pause before admitting that the Turanian physiognomy is proper to such regions, and the negro to the African. I should hesitate to believe that an English race would be physically transformed into negroes in the one region or into Mongols in the other, however prolonged their residence, provided the blood remained pure. It must have been a mere accident, humanly speaking, that the progenitor of the Turanian family,—by whatever influences of physical geography, the tendency to the form transmitted to him from his forefathers was originally given, and wherever these influences first operated,—happened to be located in a particular part of the globe which favoured the spread of the race over the eastern and northern regions, and not over the south-western. Hitherto it appears that the different types are very persistent in climates and regions that differ widely. The physiognomy of the Laplander and the Mongol may be found in India and in the Indian Archipelago. The snows of Lapland and of Greenland have not affected the colour of the Turanian hair, which remains as black in the latter and in some tribes of the former as amongst the Chinese, the Malays and the S. American tribes. The type common to New Zealand, America and China must have been preserved, during several thousands of years, under all the climatic changes presented by the regions over which different tribes must have been diffused, before this type spread itself to points so remote from each other as those in which it is now found.

I am inclined to give much greater importance to intermixture of blood than Dr Prichard has done. He has systematically depreciated the influence of this great transforming power. But as the subject cannot be entered on incidentally in the mode in which my high respect for him requires, I will not at present advance any positive opinion on its bearing on S. E. Asian ethnology, but merely draw attention to the fact that the Turanian physiognomy exhibits the greatest changes when its tribes approach those belonging to the other types, or are placed in regions where they are exposed to the contact of foreigners. In the middle of Asia they have always been in great measure secluded. On their south eastern frontier the Mongols and Tungusians march with people of the same type,—the Chinese,—and they pass imperceptibly into them. On the west and south-west the Turanian are in contact with Indo-European, Semitic and Indo-African races, and I think it will be found that wherever this contact has lasted long, a change has been wrought and new varieties resulted. It is impossible that different races can come together in the same district or region without a process of assimilation commencing which extends to person, language and manners, in a word to every thing human. They may be kept apart in a greater or less degree, and for a longer or shorter period, by geographical obstacles and by



prejudices.\* But there are no barriers between man and his fellows which time does not remove. Between civilised tribes, and between a civilised and rude tribe, the process proceeds with most activity.†

Along the whole boundary between the Turanian and other races it appears to me that a change from mixture of blood is taking place and has always been proceeding. If a partially changed family or tribe becomes comparatively secluded the change is arrested, and the variety becomes permanent. The Osmanli, the lower Himalayan and Vindyan tribes, the more ancient Ultraindian and the Asianesian lank-haired tribes appear to be far more illustrative of

\* The influence of religious prohibitions has been greatly exaggerated. The Old Testament sufficiently proves how little the laws of a nation may be a true reflection of its practice. Indeed it is often the reverse. The more severe and reiterated the penalty, the greater prevalence has the crime.

† It is not sufficiently considered that the adventurers of civilised races, whether military, religious or commercial, do not at first, and in many cases never, carry their countrywomen with them. The effects of this are well illustrated by the physiological changes that have been affected by Mahomedan adventurers in India, by Hindu adventurers in Nepal and in Java, and by Arabs in many parts of the Indian Archipelago. Where the ruder race considers itself as honoured by having the blood of its civilised visitors in its veins, there has never been any backwardness in the latter to gratify it. It must also be recollected that amongst most of the ruder, and many of the civilised, races of Eastern Asia, women are under no moral or legal restraint, until they are married, and that in some, the visitor participates in all the privileges of his host. A conquering or more powerful race that comes in contact with subject or weaker tribes, is seldom scrupulous. A large number of the women of the latter pass from their own communities into those of the former. Where the subdued people are helotised, or slaves are procured from the independent native tribes of the district, a large portion of the more powerful race lead a life exempt from toil and have many female slaves. Where the conquerors bring their own women, the latter delight to be surrounded by female slaves and retainers of the native tribes, and the consequences are inevitable. It sometimes also happens that the women of the region are more attractive than their own. In such a case the influence of the native tribes on the physiognomy of the exotic race must be unusually rapid. To this more than to any other cause I should be inclined to attribute the change that appears to have taken place in the western Turks since they came in contact with the Iranian races. The time they have been located in Europe and western Asia appears to be far too short to have admitted of climate and mode of living producing the change, even if they alone are capable of doing so. The Mongol and Manchu exhibit a very slight climatic change in the comparatively mild climate of China. In the perpetual summer of the eastern islands, in many parts of which little exertion is required to procure subsistence, the Mongol features are preserved. The influence of a more refined and luxurious life is great, but amongst the Turks the mass of the people do not lead such a life. This influence too may often be unduly exaggerated above the sexual one. The probability must always be that most of the foreign women imported into the royal and noble families as slaves or otherwise will be amongst the handsomest. It will be so with the women received by them from the lower classes of their own communities, whether of their own or of mixed race. In all applications of these views the relative numbers of the foreign and native races is an essential element. The Chinese must assimilate the Manchus, Mongols, and Koreans at the lines of contact, because the mass of population is far greater on their side than on the Tartarian. So the great populations of India, Persia and Europe must tend gradually to assimilate the Tartarian races. The pressure of population may incessantly cause the more adventurous Iranian spirits to pass into the Tartarian lands. The Tartarian tribes can only advance to be absorbed. Wherever civilisation advances population necessarily increases, and turns the ethnic scale more and more against the less cultured and sparser nations.

this than of climatic changes. The same phenomena are seen in southern India where the ancient Indo-African features have evidently been greatly changed by settlers or invaders from S. W. Asia or northern India.\*

Although I shall not attempt to decide what amount of influence the physical geography of S. E. Asia has exerted on the forms of the tribes who inhabit it, I may draw attention to the striking contrasts which the region presents under the combined influences of physical geography and of race. The differences in habits and culture that are observable appear indeed to be mainly the result of differences in the physical geography of the region. The inner division of desolate plateaus and frigid mountains, forming a projection of the elevation of Central Asia, and separated from the southern lands and the genial southern winds by a snowy barrier having in many places an absolute height of five miles, faces a vast and dreary desert and is only connected with the inhabited lands beyond by long and perilous paths which admit of a slight intercourse. The southern ocean, with its arms the navigable rivers, embraces all the outer division, connects its great industrial communities with each other and with those of foreign countries, mitigates the cold diffused from the mountainous middle division and its offsets, and in the more southern districts produces a mild tropical climate, in which warmth and moisture are more genially blended than in any other region, where the Turanian needs not to swathe himself in sheepskins or woolen, and seek a meagre subsistence by driving his hungry herds over freezing wastes from one scant and treeless oasis to another, but, careless of all covering save what civilisation imposes, may lounge beneath uncultured trees laden with food, and get, with little toil, an abundant variety of fruits and game in the teeming forest and an exhaustless supply of fish in the sea. In whatever direction we descend from the table land to the sea, a series of strong contrasts presents itself. In the north everything is pinched and meagre, and the mind reflects the character of man's outer life and of nature. In the middle region the mountaineers support themselves in vallies sur-

\* If the influence of climate prove to be much smaller than is supposed, it will then become a question whether in the archaic Turanian times rude tribes of this family did not spread all over Africa as well as over America and Europe, in a word over the whole world. The Hottentots would then appear to be a last physical remnant of the African Turanian as the Fin- and Laplanders of the European.

It appears very evident from language that there was a time when languages of a Lau-Chinese and Turanian character only existed. The Semitic and Indo-European groups are comparatively modern. The families in which they originated must have been late offsets of a Turanian stock. May not the Iranian and Semitic physiognomy have first begun to prevail then? A slightly developed Iranianism is one of the subordinate varieties of the Turanian organism. An accident may have led to a family possessed of it becoming separated and secluded. The reason why took this first place amongst the mountains of S. W. Asia, and not in E. Asia, must have little or no direct connection with climate, because climates similar to those occupied by many Indo-European races are found in the Turanian lands.

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congregated by thousands in commodious houses, protected against the weather, and pursuing all the varied arts of civilisation. The agricultural communities instead of being cooped in small numbers in narrow vallies between lofty mountains, and unable to visit each other without great exertion and some risk of life, are now seen spreading without interruption and in millions along far extending basins and wide plains. While foreign merchants, with infinite labour and peril, carry their wares across deserts and over snowy mountains to seek the few and poor customers of the inner division, the native merchants of the outer gather vast supplies of commodities from a wide circuit, by great rivers, canals and roads, while the sea unites them to every other maritime country in the world, brings to their warehouses purchasers from abroad, and enables them to send their cargoes to distant markets.

The nomades of the table land having a wide range, meeting in the summer pasture lands, occasionally associating for aggression or defence, and affected by the ethnic movements and influences incident to great steppes, are necessarily raised above the extreme barbarity which the possibility of entire seclusion often causes in wandering forest families. But neither in the inner nor middle divisions has civilisation ever been indigenous. The Tibetan tribes beyond the basins of the Zangbo and Indus, and the hundreds of forest tribes spread along every mountain band and group from the Himalaya to Gunung Blumut in Johore and to the extremity of the Anamese chain, retain an ancient rudeness of manners and art, and the more cultured appear to have obtained their comparative advancement either from external influences or from having themselves been congregated in vallies before they were driven to the mountains by other tribes. The Tibetan culture has a Mid-Asian, chiefly a rude Turkish, basis, but the higher civilisation of the valley of the Zangbo is mainly Chinese, overlaid with Buddhism. Nothing can be clearer than that civilisation has not descended from Tibet or any other part of the eastern table land to China. All that is in advance of the ancient development and arts common to all Eastern Asia, and nearly to the whole Turanean race throughout the Old World, has been elaborated in the dense communities of China, aided, it may be, by influences from the west.

Those communities which still occupy the upper portions of the Utraindian vallies represent the ancient civilisation of eastern Asia. They have acquired much from the influences of the outer division, but they preserve primitive arts and habits. It is in the plains and vallies of the Oceanic division that all advance on the primitive civilisation has been made.\* In the great plains of China alone

\* But civilising influences have also penetrated to them from the interior. Tibetans have descended from the north into the upper part of the basin of the Brahmaputra, and Chinese have ascended from the east into the ancient kingdom of the Lau in Yunnan and thence spread their influence westward into the basin of the Irawadi.

does this appear to have been mainly indigenous. In the western plains the culture has, in great measure, been of Chinese, Indian, and western origin. The number of foreign settlers must at all times have been small and incapable of affecting a change in the physical character or language of the native races, save in India, Arracan and the rest of the western seaboard. The tribes that have been successively subjected to the civilising influences of the Oceanic districts, appear to have all been offsets from the native races of the interior.\* There has probably been much displacement and mixture. Amongst the existing hill tribes there are doubtless remnants of races once in possession of the vallies, as the Kyens assert themselves to have been of that of the Irawadi before the advance of the Mayama people down the basins of the Koladan and Irawadi. At present the most important of the civilised races in possession of the lower plains and vallies are the Chinese, preeminent amongst all the peoples of Eastern Asia for numbers and civilisation, and who for a long period have been slowly extending their population up the basins and into all the larger vallies of the middle division, gradually dispossessing and separating the ancient tribes. No other part of the world probably exhibits a similar advancement of a civilised race, under the pressure of population, from the plains into the heart of a vast alpine region. Their combination of enterprize with well disciplined and patient industry, gradually overcomes all physical impediments, for wherever any other race can find a footing and bare subsistence the Chinese can flourish. The advancement and civilisation of the Chinese, after their early discipline in contending with inundations, appears to have been mainly owing to the size and intimate connection of their two great basins which have caused the growth and ultimate amalgamation of populous and industrious nations. The southern division, on the other hand, is much divided by mountain chains and its basins are comparatively small, wanting in compactness, and deficient in continuous alluvial tracts of great breadth. This has

\* The native condition of the Mayama race in particular is well represented by a large number of highland tribes in the basins of the Koladan and Irawadi, and the S. E. part of that of the Brahmaputra. The habits of these tribes have a wonderful resemblance to those of the inland lank-haired races of Indonesia. Such are the *Kuki*, *Bongju*, *Khumi*, *Lamkha*, *Shindu*, *Mrung*, *Toung-mru*, the numerous tribes known by the generic names of *Singphu* (including *Khatang*, *Kaphok*, *Lophai*, *Khaku*, &c.) and *Naga*, the last constituting a distinct family of the same alliance, but having much more of a Tibeto-Indian character. There is hardly a minute trait in the legends, superstitions, customs, habits and arts of these tribes and the adjacent highlanders of the remainder of the Brahmaputra basin, that is not also characteristic of some of the ruder lank-haired tribes of Sumatra, Borneo, the Philippines, Celebes, Ceram and the trans-Javan islands.

The existence of Negro tribes in the Anam chain and in Formosa and the trace they have left of their ancient presence in Japan, when taken in connection with their great extension in India, the western side of Ultralandia and Asianesia at a period undoubtedly anterior to the advancement of E. Asian peoples into the latter, render it not improbable that the first Turanian tribes who extricated themselves from the alpine land and descended into the outer basins found Negro tribes scattered over a large part of the shores of S. E. Asia.

favoured the mutual independence of tribes and clans, while the absence of fertile inland vallies or plains sufficiently sheltered, has exposed them to mutual depredations and to the pressure of the movements in China, thus retarding the development of civilised nations. Ultraindia in this respect has probably still a great resemblance to the state of China three or four thousand years ago. Before population and cultivation had greatly extended, the nations of the different basins of China must have had relations to each other similar to those of the leading nations of Ultraindia at present. We do not find that these nations are spreading back into the interior like the Chinese. The Anamese are confined to the eastern marginal district and the lower and eastern part of the Mekong basin, the Siamese to the lower part of the Menam basin, and the Burmese to the middle and lower part of the Irawadi basin. Numerous tribes and clans of the two latter races possess the greater part of Ultraindia, and although acknowledging a nominal subjection to them, maintain a real independence. If European races had not entered the basin of the Indian Ocean, it is more probable that the Chinese, as they gradually increased in Yun-nan, would, by mere force of superior numbers and civilisation, have possessed themselves of Ultraindia, than that any of the nations of the latter would have effectually subdued and assimilated the others. The whole character of their civilisation leads to the conviction that all in which they are distinguished from the inland tribes of the same races, has been derived from without in recent times, and has as yet had only a superficial influence on the great mass of the people and not a very deep one on the classes that have been most affected by it.

It must often have excited surprise that Ultraindia, situated between regions in which two of the highest civilisations of antiquity were attained, and possessing at least three districts well adapted for the location of large communities, should still be so backward. It is partly to be accounted for by the great elongation of the basins and by a large portion of them being of a hilly and mountainous character and inhabited by numerous hardy tribes, who can, without much difficulty, descend on the more civilised nations of the southern plains. But the chief reason is to be found in facts of which we are apt to lose sight in the vague ideas of dense population, civilisation, riches and power, with which the generic names India and China have for so many ages been associated in the European mind. The N. Chinese and N. Indian civilisations began almost in historical times to spread from two inland points. A long period elapsed before they took possession of the three great basins, and the further extension of their power and influence has been greatly hindered not only by internal revolutions and foreign invasions, but by self imposed obstacles of a religious and politic nature. At a period so recent

as to be close on the historical, the only civilised people in the Chinese region appears to have been an inland tribe occupying the most northern district. Although the other nations of the Hoang-ho early participated in its civilisation, it was only about 2,000 years ago that its sway had extended to the sea. It was not, in all probability, till a comparatively recent period that the northern civilisation began to spread to the southward, and the amalgamation of the south with the north is an event not older than the rise of the Mahomedan religion. Thus although there have been nations in China from a remote period, there has not been a united empire until recently, and internal wars, with the constantly recurring necessity of resisting the Tartar and Tibetan tribes, have prevented the exercise of greater influence on Ultraindia. In India again the Iranian civilisation was long confined to a small district north of the Ganges, and ages must have elapsed before it extended eastward to the sea.

The relative positions of the present Ultraindian races appear to be intimately connected with their most ancient locations and subsequent movements, for all these races and their languages are native to the region. They justify us in concluding that the Anam race in its most inner ancient seat was either placed between the the Lau tribes and the Chinese tribes of the S. W. or came into its present location from the westward. There are some grounds for believing that they extended at one time much further to the west, perhaps across Ultraindia to the basin of the Brahmaputra, and it will probably prove that many of the tribes of the Irawadi, including even the Mon, are more closely connected with them than with the Burmese.\* The Lau race again has evidently been in all eras to the eastward of the Mayama, and much more closely allied to the Chinese. The language alone would prove this. The Mayama and the allied tribes of the Irawadi are as unequivocally connected, both by their present position and by their language, with the Tibetan and Tibeto-Gangetic tribes. There is no evidence of the Mayama family having occupied the Mekong or other eastern basins, and their primitive locality was probably the S. E. extremity of the Tibetan table land, or some of the vallies in the great mountain mass at the head of the Irawadi and eastern Brahmaputra basins. There are still many distinct tribes towards the head of the former, and those known under the name of Khanung may prove to be closely allied to the Mayama family or intermediate between them and the Tibetan. The Abor, Mishmi, Naga &c. appertain more distinctly to the Tibeto-Gangetic alliance. The Mayama family is at present the nearest link between this alliance and the Lau-Chinese.

\* The publication of a Mon vocabulary in an early number of this Journal will throw light on this. Before I come to the western races I hope, through the kindness of a zealous contributor, to be in possession of sufficient specimens of the Mon to enable me to determine its structure and ethnic alliances.



SECT. 3. *Ethnic boundaries of the S. E. Asian races.*

The S. E. Asian races have the following ethnic boundaries. On the N. E. the Chinese are bounded by the Korian and Tangusian tribes; along the northern margin of the Tibetan and Chinese wander Mongol tribes; on the north west the Tibetan are intermixed with Cashmerians and are in contact, but do not appear to intermix, with the tribes on the eastern skirts of the Hindu-kush, and with the Turkish tribes on the north. The attractive land of India necessarily gives the south west and southern boundary a different character from that of the north west and north. The Turanian tribes to the south of the Ganges have become isolated, being cut off from the Himalayan tribes by the Iranian and Indo-Iranian people who now occupy all the valley of the Ganges. The Vindyan tribes, bounded on the north and east by Iranian and Indo-Iranian races, are in contact on the west and south with Indo-African tribes more or less transformed by S. W. Asian influences, Bhils, Karnatakas, Kalingas, &c. The Himalayan tribes are much mixed with Iranian people in the west. Towards the east they are purer and retain pre-Aryan languages and in some cases true Turanian features. But many of these tribes, as well as those of the Vindyas, have acquired softer and finer features. The Turanian peoples of the Brahmaputra valley are intermixed with the Aryan race of Bengal, but the majority retain a Turanian physiognomy, although they have adopted the language of the prevailing race. On all other sides the region is bounded by the ocean. The Mergui Archipelago is haunted by a fishing tribe, the Silong, who are closely allied to the races of the adjacent S. E. Peninsula. The Andamans are inhabited by a Negro race, the Nicobars by lank-haired Indonesians strongly tinged with *Africanism* in their superstitions and manners. In the Malay Peninsula rude S. E. Asian tribes are in contact with Negro tribes, and all the principal plains and vallies towards the sea have been occupied by offshoots of the great Malayu race of Sumatra. This is the only instance of the Utraindian tribes moving back in numbers from Asianesia on the continent. Javanese influences are observable in Johore and along the eastern shores of the Peninsula, but they have not been powerful. The lower valley of the Mekong has attracted some settlers from Indonesia and Japan, and the latter have left traces of their having formerly frequented the northern part of Anam, in some of the geographical names still preserved (*Ouke Sima*, *Bouan Sima*, &c.) I have in a previous paper described the general character of the ancient movements of the Asiatic tribes into Asianesia and these will be more particularly investigated as a branch of the insular ethnology. The growth and civilisation of considerable communities of this race has prevented the formation of new communities by immigrants from the more civilised Asiatic races, who have occupied the lower



portions of the continental basins in later ages. There are no Burmese, Siamese, Anamese or Chinese tribes in Asianesia, although there has, in all historical times, been a large influx of Chinese into Indonesia. The Philipines, Borneo, Java, and the Malay Peninsula have always received considerable numbers, but the greater number of those who do not die before they have made a little money return to China, and the remainder are absorbed, or subsist merely as small societies in the native trading towns or, for mining purposes, in the interior. Large mining bodies sometimes maintain a considerable degree of independence, but their turbulence has frequently led to their being massacred.

The S. E. Asian languages affect and have been affected by those of the foreign races above enumerated. Some of the Tibeto-Indian and Burmah-Indian have acquired the phonetic power and some of the idiomatic traits of the Telugu-Tamulian family, and have communicated to its dialects some of their own words. The Chinese, impotent to produce a marked ethnic impression when operating through individuals,—for they have no enthusiasm, religious or otherwise, and seek only gain and selfish gratification,—are all powerful when they can operate in large numbers and continuously. The Korian language, which belongs to the Tartar-Japanese family, is so much pervaded by the northern Chinese that the greater number of its words are now double, a Chinese synonyme being added to the native word. The same influence is exhibited in a different manner in the languages of the educated classes in Japan and Anam. It is now spreading towards Tibet and Burmah, and if the Manchu dominion lasts, its great literary and political influence on that race will lead to the gradual diffusion of its words in the Manchu colloquial.

#### SECT. 4. *General impression of the archaic ethnic movements in S. E. Asia.*

We can only approximate with any certainty to a knowledge of the archaic movements of races and tribes in S. E. Asia, and particularly in Ultraindia, by a full comparison of languages. By the time I have finished the publication of my survey of the separate tribes, I hope to be in possession of sufficient materials to complete the comparisons in which I am engaged, and arrive at more definite conclusions than I have yet been able to do. As some time may elapse before I publish these, I shall here briefly mention my first impressions.

China has been immemorially inhabited by tribes of the Chinese race, but the wars and movements that preceded the establishment of the kingdom of Mangli, must have influenced the tribes in Tonkin, Yun-nan and Szechuen and, through them, Ultraindia. Eastern Asia north of the great wall has been the scene of far greater changes. It is difficult to conjecture where the original seats of its three chief races,—the Tungusian, Turkish

and Mongol,—were. The first appears to have been more to the eastward than the others, but whether in the upper basin of the Amur or in one of the northern basins is not known. An older race of the Amur was probably the Aino, now confined to the Oceanic margin of the basin and the Archipelago in front. On the north the pressure of the Tungusians has greatly reduced the older tribes, driven the remnants into confined tracts, and probably destroyed or absorbed many.\* On the south they have, from time immemorial, pressed in vain against the population of China. They have sometimes been at peace with it, but oftener at enmity, and have given at least three dynasties to it, that of the Khitans, that of the Kin, and that of the Manchus which still retains the throne, but with a rapidly weakening grasp. But all the Tungusians who have domiciled themselves in China have necessarily assimilated to the native race. The native region of the Turks or Huns is probably to be sought around Lake Baikal from the Altai to the Upper Amur, whence, at some remote archaic period, they appear to have spread northward down the basin of the Lena to the North Sea, and southward to the Inshan mountains on the north of China. Tungusian tribes appear to have advanced N. and N. W. cutting off the Turks of the Lena (Yakuts) from the southern hordes. The latter remained for about 2,000 years in possession of the eastern portion of the Great Plateau, including the present locations of the eastern Mongols and the western part of the province of Shensi, and they must have greatly affected the ethnology of the regions on both sides.† It does not appear that they ever conquered China, but their constant invasions and occasional occupation of the Chinese borders, must have retarded the extension of the dominion and civilisation of the northern Chinese to the southward. In the reign of Hyao-ho-ti, the Turks of the southern side of the desert united with the Chinese and drove the northern hordes out of the region from the Altai

\* It is interesting to observe how the more archaic developments gradually retire on all sides. The Chinese, Tartarian, and Irano-Semitic cultures have spread till the older ones are confined to Africa, America, Asia and the extreme N. E. of Asia (Chukches &c).

† They must have affected the Tibetan tribes even if they did not penetrate into the valley of the Zangbo. They appear to have given their own ancient name *Hun*, *Hiong*, (*Hun*) to the region or a portion of it, for Ngari is still called *Hundes*, *Hundes* (Hun-land) by the Indians. According to Buchanan Hamilton the Ghoras call the Chinese empire, including Tibet, *Hung*. Turkish names extend at least as far south as the great lake within 9 days journey of Lhassa, *Tengri nor* (Heaven's or God's lake, the Chinese name *Thian chi* is a translation of the Turkish one.)

It is probable that many other vestiges of the presence of the Turks on the inner boundary of S. E. Asia will yet be traced, not only in Tibet but to the south of it. Turkish titles were probably once prevalent in Tibet. That of *Han* or *Khan* is preserved by a Himalayan tribe, the Lepchas, whose chiefs are called *Hany*. The probability is that the Huns were located in those portions of Tibet which are adapted for a nomadic pastoral life, and that they held the native tribes in subjection. The old Malayan names of tribe divisions *ulu*, *tura*, are Tartarian. So is the title *tuan*, and probably the *tomon* in *tomongong*. *Boa*, king, in Burmah and Tonkin, is the name of the chief God of the Tungusians in Siberia.

to the Amur. About A. D. 216 the southern Huns were expelled from their country by an eastern tribe called Sian-pi\* and they then moved north and west. The subsequent history of the Turks belongs chiefly to Western Asia and Europe, but the Mongolian armies which conquered Mongolia, Tibet and China a thousand years later, appear to have been chiefly composed of Turks. The ancient history of the Mongols is still more obscure than that of the Tungusi and Huns. Their tribes appear to have occupied some districts in the vicinity of Lake Baikal, and they must have been comparatively insignificant and probably subject to the Huns and Tungusi, for they cannot be clearly traced beyond Chingis-khan, when they became a nation of conquerors, and, in the course of a short period, established a dominion embracing the greater part of Asia, and extending from middle China to Germany. It seems probable that the movements of the Lau tribes called Ahom and Khamti into the basin of the Irawadi and Brahmaputra in the beginning of the 13th century, were consequent on the devastating invasion of Tibet and China by Chingis-khan.† The dominion of his successors in China gradually extended, and in 1280 Kublai-khan had conquered the whole empire, invaded

\* Who were the Sian or Sienpi? What was their subsequent career? Did they continue to occupy the Hun lands north of China until the 13th century when the Mongol movement commenced? Prichard supplies no answer to these questions. According to him the date of the dispersion of the Huns was also that of the final occupation of the desert of Gobi and the northern provinces of the Chinese empire by the tribes who have since possessed the country and who over China itself have raised several imperial dynasties (IV. 307.) This is very indefinite. From the beginning of the 13th century this region has been occupied by Mongols. But who were the northern neighbours of the Chinese and Tibetans during the thousand years that intervened between the dispersion of the Huns and the rise of the Mongols? Abel-Remusat incidentally says the Sian-pi were Tangusians (*Recherches sur les Langues Tartares.*) In an extract which he gives from a Chinese author the *U-hoan* are said to have predominated after the Hsiung-nu became enfeebled. They destroyed the *Sian-pi* and then they with the Juan-juan and Wei were the masters of the country. The Juan-juan were destroyed, and the *Thu-kiuei* (Turks of the Altai) began to appear. They were subdued by Chinese, when the *Khitan* held the supremacy until the rise of the Mongols. It would appear from this, and from the names of the northern tribes with whom the Chinese were frequently at war during the 1,000 years in question, that Turkish hordes were sometimes the occupants of the northern frontier. The Chinese like the Europeans did not clearly distinguish between the different nomadic races to whose incursions they were from age to age exposed. Many of the names applied to the different hordes are probably as generic as *Saka*, *Sakai*, *Sai*, *Scolott*, *Scythæ*, *Tartar* &c. Are the former names not preserved and identified as a genuine Turkish designation in *Sokha*, *Sochatar*, the native name of the *Yakuti*? A tribe of the same race once existed on the upper Yenesei also called *Sokha*. It is by no means certain, notwithstanding the opinions of those German ethnologists who have been followed by Humboldt and Prichard, that the majority of the nomadic tribes who preceded the Huns in W. Asia were of Indo-European race, any more than the present Iranian looking Osmanli.

† The Khamti probably belonged to Muang Kamaret. The following passage in Du Halde, if it do not refer to the first movement of the Khamti in the 13th century, at least illustrates the manner in which that movement was probably produced. "When the Tartars attempted to make themselves masters of China a great number of Chinese fugitives from the Province of Yun-nan dispossessed their neighbours of their land and settled there themselves, and the inhabitants of Kamaret were forced to abandon their city."

Japan, Tonkin, Siam and, it is said, Borneo and Java.

It does not appear that the Tibetan race became formidable until after the Turks were broken and driven westward, which confirms the evidence afforded by geographical names and by prevalent Mid-Asian customs, that Tibet, or the greater portion of it, was within the circle of Turkish supremacy. The Tibetan nomades, forming part of the Turkish armies which invaded China, would not be distinguished by the Chinese. After the Turks moved westward the Tibetans came into notice, carried on successful wars with China, and often penetrated far into the empire. In the 7th century their dominion reached from the Yalong to Cashmir. They were not finally broken until they were conquered by Chingis-khan.

Chinese archaic history must be that of the gradual extension of the civilisation, dominion and language of the great northern race to the eastward and southward. As this race spread into the northern and middle districts, their preponderance in numbers and power appears to have caused an entire amalgamation of the local tribes with them, and the total disappearance of the native languages and manners even in the mountainous parts. The best evidence of the comparative influence exerted by races is the extent to which they have displaced local languages. There must be great superiority in character, religion, culture or numbers on the part of foreigners to induce or force a people to adopt their languages. It is interesting therefore to observe that the assimilation of all the tribes of the basin of the Hoang-ho has been much more complete than that of the Gangetic tribes by the Aryan race, for although the population of the valley of the Ganges and the western portion of the Himalaya has now an entirely Aryan character, there are numerous local tribes and languages on all the other mountainous sides of the valley. To the south of the valley of the Yang-tse-kiang, or in the ancient kingdom of Mangli, the northern civilisation pervades all the more open districts, but the native languages still keep their ground even there, and in the Nang-lin mountains the local race is preserved in its purity and independence. In the west the assimilation is even less advanced, the northern civilisation is found in the towns only, many districts are noted for the rudeness of their manners, and the local languages of the Tibetan, Mongol, aboriginal Chinese, and Lau tribes have not been displaced. But the Chinese ethnic limit is gradually enlarging in this direction, and if its progress is not counteracted, it must eventually absorb the native population of the inner basins of the Menam, Mekong and Irawadi, and advance down these basins. Yun-nan was formerly a Lau kingdom, and the Lolos were only effectually reduced two centuries ago. It now contains a large Chinese population and many considerable towns.\*

\* The Chinese emigration to the valleys of Yun nan is said to have commenced during the great Han dynasty.

The Ultraindian ethnic history is, as yet, still more obscure than that of India. It is certain however that it must have undergone great changes subsequent to the earliest era which we can recognize in Asianesia. I shall best explain the general impression which I have received from a partial review of its ethnology, by considering all the S. E. Peninsulas and islands as one region.

At the beginning of the first Asianesian era, India, (with the exception perhaps of the Gangetic basin, or the alpine portion of it) with the lower basins and the western shores and islands of Ultraindia, were peopled by tribes of the negro type who spoke languages allied to the African. Before the second era commenced, the basin of the Ganges was occupied by Tibeto-Indian tribes, all of which had a modified Turanian and Irano-Turanian physical character, while the west and south of India were occupied by Africo-Tamulian tribes. This revolution must have been caused by an influx of tribes of a quasi Iranian physical type from the N. W. and others of a Tibetan type from the N. and E. The languages of this era were, in the Gangetic basin, of a very archaic character compared with the Indo-European, and associate themselves generally with the simpler Turanian and African. It appears impossible to explain the linguistic connection between the Vindyan and Himalayan tribes and those of S. E. Indonesia and Polynesia without admitting that, when the Gangetic basin was occupied by the former, allied tribes spread along the eastern shores of the Indo-Malayan sea, preceding the Mayama race in Arrakan. Some of the Kyen, Karen or other pre-Mayama tribes may prove to be their remnants. It can hardly be supposed that the Turanian Gangetic tribes, although those on the Ganges were probably navigators, had made such progress in civilisation as to carry on a direct trade with the eastern islands, and plant colonies in it. If this had been the case Asianesian ethnology would present a different aspect from what it does. It requires us to believe that the western maritime districts of Ultraindia, such as Arakan, Pegu, Tavay\* &c were occupied during a long period by maritime tribes more closely allied to the ancient Gangetic race than its present dominant tribes are. These Gangetic tribes appear to have received linguistic additions from the native Ultraindian tribes, which they carried with them into Asianesia. I cannot yet say whether these native tribes have been entirely absorbed or extirpated or still exist, but they appear to have been more closely related linguistically to the Mon, Kambojan, and Anam than to the Mayama and Lau races, although necessarily allied to these also. The Mon has a strong linguistic connection not only with the Kambojan but with the languages of some of the ruder mountaineers of the

\* Tavay or Tavai has been carried as a local name to the two extremities of Polynesia, for we find it applied to islands in the New Zealand and Hawaiian groups.

Mekong basin. The Anam again, although now confined to the most eastern maritime districts, connects itself with the west by the languages of the Malays, the aborigines of the Malay Peninsula, &c. The intruding Gangetic peoples were probably more advanced than the aborigines on the eastern side of the Bay. But the existence of numerous inland tribes, extending to the head of the Irawadi basin and into Yun-nan, must have prevented their permanent occupation of the sea board.

In the succeeding era Ultraindia appears to have undergone great revolutions, which were probably connected in the first instance, with the predominance of some of the nations of the Hoangho and Yang-tse-kiang that had gradually been absorbing smaller tribes and extending their race and language to the westward. The pressure caused by this advance of the Chinese population and power is probably connected with the movements in the Transindian basins, which led successively to the dispersion of the Gangetic communities\* or their melting into more numerous native tribes, perhaps the Kyens or Karens; to the occupation of the Irawadi basin and partially of that of the Mekong by Mon tribes; to the advance of the Mayama tribes along the northern basins, their occupation of the marginal basins to the W. of the Irawadi, and eventually of all the middle part of the Irawadi-basin; and to the movement of the great Lau tribe from Yunnan, its occupation of all the Mekong basin save the southern extremity, its spread into that of the Menam, and its eventual movements into the Mayama lands and thence into India. The tribes that were successively advanced to the shores of the Bay of Bengal came within the operation of its commercial and civilising influences. Its navigable rivers have been frequented during the historical era by Himyaritic, S. Indian and Gangetic vessels, the first probably from an extremely remote period when the Sabeans were yet under strong Egyptian influences, and maybe said to have conducted the eastern maritime trade of Egypt, as the Phœnicians did the western.

The Mon appear to have been forced into their present restricted location at the southern extremity of the Irawadi and Saluen by the advance of the Mayama, and the Kambojans into a similar position on the Mekong by the pressure of the Lau. The Kyens, Karens &c. had probably yielded in a like manner to the Mon.

\* In the papers on particular tribes full references will be given for all facts mentioned in these reviews that are not well known or derived from personal observation and enquiry. This will prevent the occupation of several pages in each number by lists of authorities. See "The Silong tribe" in last number for an example of the method that will be followed.

\* It is worth enquiry whether the Ka-kyens are not a remnant of the Gangetic—Polynesian race. They differ totally in their physiognomy from all the surrounding races.





